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SCIENCE and RESEARCH

By Dr. Franklin S. Harris, Jr.

From the "Improvement Era"

THOUGH the swifts are wonderful fliers, living almost entirely in the air, their short legs are adapted only for clinging. These birds when they get on the ground cannot get off unless they can fall far enough to get play for their long thin wings.

★

THE average size of comets is from thirty thousand to one hundred and fifty thousand miles in diameter, with the size of a comet getting smaller as it travels nearer the sun. The tail of a comet stretches out frequently fifty million and occasionally one hundred million miles from the head.

★

THE population in Palestine in David's time (about 975 B.C.) was about three-quarters of a million, and in the time of Isaiah (about 700 B.C.) about a million, compared with about a million and a half at the opening of the Christian era under Roman rule. Professor W. F. Albright's estimates of ancient times may be compared with the population of about a million Arabs and six hundred thousand Jews at the present time.

ARMY doctors have found that novocaine, much used by dentists to kill pain, cures sprains very quickly. At one place, since the novocaine treatment was started, only one man has had to go to the hospital; previously the average time was ten days in the hospital.

★

DRAGONFLIES can fly either forward or backward with the two pairs of wings placed one behind the other.

★

WHEN an enemy threatens the darkling beetle, it stands on its head and sends out a stream of poison gas from the end of its abdomen. Gas warfare is probably best developed among the formic ants. When their nest is attacked, these ants prop themselves up, facing the enemy, curl their abdomens forward between their legs, and fire away with small jets of poisonous spray.

★

THOUGH most birds lay eggs decorated with various colours, those birds laying in dark burrows or holes generally have white eggs.

The

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IN HIS NAME

By CAROLINE EYRING MINER

A fictionalised version of an incident of this War related recently at a Testimony meeting at which the author was present

PRIVATE JACK MITCHELL opened his eyes slowly—as if they had been weighted down with lead for an endless time and were weary of the load. The sheets were ghastly white under his yellowish sunburned hands, and light flickered fretfully over the afghan that covered his legs. The air about him was pregnant with low agonised groans. Jack shifted his body, trying to find the source of the light and the hopeless groans of his fellow sufferers. A heavy, drugged pain shot through his abdomen—it was deadly —it was the same—the same—he had been mortally wounded—his whole insides torn out at the—where was it anyway?— he couldn't think. It didn't matter—he was going to die anyway—he surely was. But no, no, he mustn't—he couldn't, that was right—not with Janice and the baby waiting for him—the baby—poor little fellow—he had never seen him. And he grew warm inside.

He tried to see about him now without shifting his body. He was sure he was in the barracks where the hopelessly injured soldiers were placed. They had been made comfortable but that was the end. The doctors and nurses weren't doing anything more about them. Well, they'd better—he'd show them. He called out at the top of his voice—a very little voice for him, he thought. "Hey, Doc!"

In the distance he heard footsteps coming nearer. It was the nurse. "Water?" she asked. It was the tone of "that's all there's any use of."

"I want the Doc," he said, in a whisper. That death pang again—it wasn't going to be any use after all. The Heinies had gotten him all right. And the heavy lids that had been opened with such difficulty pressed together again. "Poor chap," he heard the nurse say to another nurse in a far corner of the barracks. "He wants to try, but he hasn't a ghost of a chance. I think I'll call the chaplain."

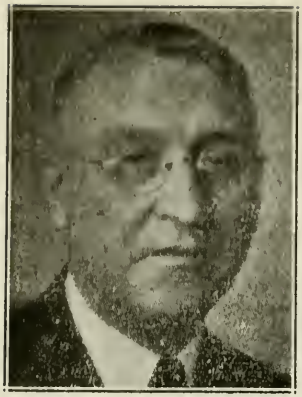
"That's it," thought Jack foggily, "That's it—the chaplain—the Doc can't do it, but God—God couldn't let me die—die—die. Not till I've seen my boy."

The chaplain came and efficiently, dutifully prepared to offer a prayer—a prayer that was getting him ready to die —Jack didn't want that. He wasn't going to die. In his Church the elders, the Mormon elders, blessed to make them live. He made one desperate effort to tell the chaplain—"A Mormon Elder"—and the chaplain nodded. It was the least they could do—the comfort of a chaplain of his own faith if a dying soldier wanted it. Not many of them cared.

The efforts of the chaplain and others to locate a Mormon elder among the soldiers of this division seemed hopeless, but Jack held out stubbornly. He wasn't meant to die—the Priesthood would save him—the Priesthood he had honoured so little as a boy at home he now knew at this moment of crisis was the one power on earth that could save him. He kept begging, imploring nurse and chaplain to ask again.

Strangely enough it was picked up in an off-hand way that one of the American soldiers had said one of the Heinie swine

(Continued on page 646)



EDUCATION
THE CHURCH VIEW

By ALBERT E. BOWEN
of the Council of the Twelve

An Address delivered at 114th semi-Annual General Conference held October, 1943, in Salt Lake City.

WE talk about a great many of the departments of the Church, of its various organisations and quorums, but we have often neglected to mention one of the very important and influential departments that it sustains. I refer to the Department of Education.

This people has always been a people that believed in the enlightenment of its members. Wherever the Gospel has been carried by the missionaries of this Church, there has been an endeavour to raise the level of knowledge and understanding of its members. When our emissaries have gone to the islands of the seas, they have built schoolhouses, they have taught the natives, they have tried to let light into their minds, and have tried to make them better. In every way they have tried to improve the spiritual, mental, and temporal conditions of peoples they have gone among.

We could not be satisfied, as a people, with our ideals, to remain unacquainted with the learning of the day. We could not be satisfied to be classed among the ignorant, and neither would it conduce to our general temporal welfare if we did that.

The farmer is a better farmer if he knows something about the science of agriculture. We have conquered pests: we have saved millions through the learning that our people have acquired. You men sitting here do not have to think back very far to remember the day when your sugar factories could not run because a little insect destroyed the beets. Those insects were conquered because men came to learn how to produce a seed that would yield a beet that could resist the onslaught of this little pest.

Great acres of the land of this state have been brought into fertility and have produced the wherewithal to sustain life, because certain chemists studied in their laboratories and learned the secret of making these lands productive, and of producing the kinds of seeds that would thrive in our climate.

We believe in learning. Every time I have to do anything, I know that I could do it better if I only knew more. The limit of my power is the limit of my knowledge and understanding: if I can extend the scope of these, I can grow in power, because truly, knowledge is power.

There were times in our earlier history when all the educational advantages offered were those that were fostered by the Church. With the growth of the state in population and wealth, it has assumed the responsibility now for a great deal of that kind of instruction.

But there are other things that ought to go side by side with these elements of learning that I have been talking about. It is an interesting observation, the cycle through which our thoughts have run and the way the pendulum has swung from one end of the arc to the other, respecting what constitutes a proper education. We have the old scholastics, who dealt in the classics, and who spent their time in philosophical discussion, dealing with the meaning and purpose of life and man's relationship to the universe, rather than with what we have in this day come to regard as the more practical training.

Then we came upon a period when we thought it was more important in our educational system to prepare men to make a living, and so education came to

be supposed to have as its purpose the training of men in the art of making a living. We gave training in the crafts, in the trades, and now a good many of our educators are looking over the field and are saying: "We have lost something." They suspect that we have laid too much emphasis upon these so-called practical things. And so we are veering around again now to the notion that the classics should be taught, that men should be concerned more with the intangibles; that education is a business of cultivating the heart and soul of man, rather than training him in the mere business of providing food.

While the pendulum has been swinging from one extreme to the other, the Church has had a fairly stabilized view combining the virtues of both. The basic conception upon which our system is elaborated is found in Section 88 of the Doctrine and Covenants, from which I now read:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms. . . . (D. & C. 88:78, 79.)

As I interpret that scripture, it admonishes us in our educational system, first to make sure that we do the things for which the classicists have so strongly contended, namely, to teach men in the art of living, and particularly living the highest philosophy rather than to make education the mere instrumentality for getting their bread and butter. The first business of education is to establish a proper understanding of man's relationship to the universe in which he lives, and to the God who created it. Those are the things which are essentially laid down here, in the first verse that I have read.

Following upon that is given us a latitude wide enough to accommodate the most vaulting ambition. There is nothing from which we are barred. The whole wide world of knowledge is open to us, and we are invited to enter in and make it our own. It is this combination of purpose and attainments which the educational system fostered by the Church is intended to carry out.

We have scores of teachers in our seminaries and our institutes, carrying on the teaching of the eternal values to supplement what is taught in the other schools alongside of which they are placed. And at Brigham Young University at Provo, standing at the head of the system, we hope we may train the men that will be the peers of any men who come out from any institutions of learning in all this broad land.

Something has been said of the sacrifices which the authorities of the Church make in accepting the positions that come to them. These teachers make their sacrifices, too. The amount of time and energy which they devote, and the intelligent effort they put forth in order to qualify themselves, would, turned into other channels, be vastly more remunerative.

Anyone who has the intelligence to make a good teacher has enough intelligence, if he wanted to direct it in commercial channels, to become vastly more successful financially. I would like to make this plea to you leaders in the wards and stakes of the Church: That you induce the parents of the chidren to make use of these opportunities that are afforded them in the seminary system and the institute system of the Church and, for those qualified, in its university.

There is no use of our building buildings and manning them with teachers, unless students fill the halls. We are living in a day when the influence and power of those men, specialised in their training and understanding, is needed to assist in the matter of development of character and the nurturing of a living faith in our boys and girls, if we will just put them under the influences that are provided for their convenience. Above all a conviction concerning the purpose of life and their own eternal destiny realisable through righteous living and conformance to laws

of God, should be given to the youth of our time.

May God bless these teachers in their unselfish efforts, their earnest devotion, and their untiring efforts to make the kind of men and women of our boys and girls that we would like to have them be, I pray in the name of Jesus. Amen.

ON BEING A MINORITY

By JOSEPH F. SMITH
Patriarch to the Church

An Address delivered at the 114th semi-Annual General Conference held in October, 1943, in Salt Lake City.

IN humility and with full appreciation of my immediate responsibility, and with complete awareness of my own weakness, I call upon my Father in heaven to direct my thinking for a few moments, and to grant me profitable utterance.

In the past thirty-six hours we have had eloquent evidence of the power of Mormonism. As I have sat through these sessions, considering the personnel of the general authorities, I have been greatly impressed with the wealth of background and secular training that they bring to this work, men who, before their calling, were bankers, business men, farmers, labourers, engineers, chemists, dentists, attorneys-at-law, schoolteachers. All of them with varying secular background, yet all of them unitedly bound together with one thing—a tremendous testimony of the truth of Mormonism! Every one of us was moved with the testimonies of Brother Kimball and Brother Benson.

I have been impressed with how many times the necessity for loving one another has been mentioned in these sessions.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it: Thou shalt love thy neighbour as thyself. (Matt. 22:37,38.)

There is a certain disposition among a good many people, and some of our own faith are not entirely free from it, to criticise any pulpit utterance which dwells on major current issues. There are those among us who suspect insidious political intent, if from the pulpit, even so much as mention of government is made, but religion is of no value whatever if it deals only in platitudinous generalities.

We are the children of God, literally. That being the case, God's word should be uppermost in our minds in trying to bring about worth-while government. Until we as a people in particular, and the sons and daughters of God in general, realise that our civil governments will be failures so long as they are not based upon divine guidance, so long will we continue to have strife, conflict, and bloodshed.

We are facing a time when, unless men repent and accept in very deed the gospel of Christ, we shall see revolution in our own country. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself. Upon these two commandments hang all the law and the prophets."

Until we can be big enough, individually, to love our neighbours, and together love each other, we shall fail. That has some pretty practical and definite applications. It means, for one thing, that men who call themselves employers and men who call themselves labourers must get together and love one another, literally. So long as we have on the one hand employers who are motivated only by profit, and who, for their profit, are willing to exploit labour at any cost, and so long as on the other side of the fence we have men who call themselves labourers, and who band themselves together, and make unjust demands at any cost, so long as we have groups like these fighting each other, we have no hope for establishing the kingdom of God upon the earth.

Class hatred is growing, even within the confines of our own country. We must learn to love one another. Successful government will be impossible without it.

This body of priesthood, together with all others holding the priesthood, has a tremendous responsibility in persuading men to work together. The magnificent material accomplishment of fifty million cans of food, that President Clark has told us about, is of less importance in my estimation than the brotherhood, the increased love for one another, that has resulted from people getting together and working shoulder to shoulder.

Not long ago in one of our council meetings, President Clark called attention to the fact that there had just been called to the office of patriarch in a certain stake a man who was a janitor. President Clark pointed out that there was an evidence of the strength of Mormonism—a job that is looked upon by the world as a lowly job, and yet among the Latter-day Saints a man so employed, because of his righteousness and integrity, could receive the patriarchal priesthood, and even the men and women who enjoyed the cleanliness of the building which he cared for would go to him in reverence and respect for their patriarchal blessings.

When we can love one another, we will be well on our way to the solution of our problems. It is well for us not to be led astray by words. Calling a government democratic does not make it so, any more than calling a man a villain makes him a scoundrel. We need vision. It is so easy to denounce without judgment.

The other day one of our young men, in most vitriolic language, was denouncing the bureaucracy of our present government, and someone asked him, to his great embarrassment, what a bureaucrat was, and he did not have the slightest idea, but in his home he had heard bureaucrats denounced. Now, that sort of uncritical denunciation is foolish.

It behooves us, as men holding the priesthood, to examine governmental procedures, and if those procedures result in the general good, if those procedures are compatible with the gospel, the Lord's word, it is our business to foster them, and if necessary fight for them, just as it is our business to examine governmental procedures, and where we find them out of harmony with the Lord's word, to fight against them, no matter what high-sounding names those procedures may be given.

Brethren, let us not be discouraged because we are what is called a minority. What is a minority? The Latin has a motto, "Multum in parvo" ("Much in small space"). In the field of biochemistry it has been proved that one part of adrenalin—one of the endocrine secretions—in 100,000 parts of water, will cause certain live tissue to react. In statistical terms, that one part in 100,000 is a minority.

Jesus of Nazareth, in terms of the census, was a pitiful, almost a ridiculous minority; but Jesus the Christ, the Son of God, is the greatest power we know, before whom ultimately every knee shall bow. Let us not be discouraged by the specious argument that we are of relatively little moment because we are a minority.

We have the priesthood of Almighty God, and if we are righteous and magnify it, and exercise it, there is no limit to what we can accomplish in the way of good, no matter how great are the mere numbers arrayed against us.

I pray that we may magnify the priesthood, that we may have vision, that we may not be led astray by mere names, that we shall be able intelligently to examine governmental procedures, and that bringing our judgment to the matter of government we shall have wisdom and unusual discernment in selecting men for office who will stand for government that is compatible with the gospel.

I have not heard of it, but I hope that in some of our international conferences the men who are our leaders are big enough to get down on their knees and ask for divine guidance. I have not heard that it was done at Casablanca; I have not heard that it was done at Washington; I have not heard that it was done in Quebec. It may have been. I hope it was. But when we can have men who realise that the solution to our problems must be in terms of the word of the Lord, then shall we have just government; then can we fight a just battle.

We can exercise great influence. This little numerical minority must be the leaven which leavens the lump of the world. God grant that we can live up to our responsibility, I pray, in the name of Jesus Christ. Amen.

PRECEDENCE OF RELIEF SOCIETY SERVICE

By MARIANNE C. SHARP,
Associate Editor of the Relief Society Magazine

WHEN the Prophet Joseph Smith with prophetic vision organised the Relief Society, he marked out objectives for it so broad and so encompassing that the capabilities and talents of all Latter-day Saint women may find full expression in a devotion to carrying out the purposes for which the Society was founded.

As it was a unique organisation in the realm of women and their activities in that year of 1842, so today, 102 years later, at a time when women's organisations are the rule rather than the exception, it is still a unique organisation, and towers pre-eminent above them all; for it is the only women's organisation in the world established by a prophet of the Lord. The Prophet directed it along the path that it has continued to travel ever since, primarily a path of service to humanity, service that has ever been actuated by a spirit of love for the Gospel.

Membership in this organisation carries with it a grave responsibility. Lip service and goodwill alone will not suffice. It is the women's auxiliary of the Church, and as such, it is the proper channel through which women members of the Church serve.

Its greatest strength lies in the fact that direction and guidance have ever been given it by the Priesthood of God. The general presidency of the Relief Society, who with the other members of the General Board plan the work of the Relief Society, is directed by the presidency of the Church; the Relief Society stake presidencies, who with their Boards carry on the work in the stakes, are directed by the stake presidencies; the ward Relief Society officers, who are responsible for carrying on the work in the wards, are directed by the bishoprics; and all these Relief Society officers are chosen by the Priesthood, and are responsible to them.

Similarly, in the Missions of the Church, Relief Society officers in the branches, districts and Mission boards are chosen by the Priesthood, and are responsible to them.

Those sisters so chosen may rightly feel that they have been called to their positions of responsibility by inspiration, and that their offerings have been accepted of the Lord, just as the Prophet Joseph affirmed to that original small group of women desirous of banding together to further the work on the temple, that the Lord had accepted their offering and that He had something better for them then than a written constitution. As we all know, the Relief Society was the organisation that the Lord had for His faithful daughters.

The allegiance of each sister in the Church should be wholeheartedly behind the Relief Society. With the present outlook on affairs in the world and the picture that has been given us by our leaders of the sorrows and afflictions which lie in the future, it is a time when the women of the Church should devote all possible energies to building up the Relief Society and helping to carry on its work.

The blessings which the Lord pours out on His daughters serving in this Church auxiliary are inexpressible. Through attendance at meetings each woman is strengthened and comforted by the beautiful spirit that is present. Burdens are lightened through the performance of duties for others. Even aside from the intellectual benefits, and they are numerous, which Relief Society members receive, active membership in the Society is vital for the spiritual blessings which are experienced from participation in the organisation, for the Lord looks with favour upon His daughters who love and serve Him, and who unselfishly work for the joy of others.

Let us as sisters in the Church dedicate ourselves anew to the work we have been called upon to perform. May we prove ourselves as worthy as our dear sisters of long ago, who eagerly seized the opportunity presented to them by the Prophet

Joseph Smith and who earned the promised reward: "You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosoms. If you live up to these principles how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges, the angels cannot be restrained from being your associates."—R.S.M.

THE FAITH OF THE LATTER-DAY SAINTS

THE TENTH ARTICLE OF FAITH

WE BELIEVE in the literal gathering of Israel and in the Restoration of the ten tribes.

THE GATHERING PREDICTED. Dire as was the chastisement decreed on Israel for their waywardness, amounting as it did to their dissolution as a nation, fearful as has been their denunciation by Him who delighted to call them His people, yet through all their suffering and privation, while wandering as outcasts among alien nations who have never ceased to treat them with contumely and insult, when their very names have been made a hiss and a byword in the earth, they have been sustained by the sure word of promise that the day of glorious deliverance and precious restoration awaits them.

Though smitten of men, a large part of them gone from a knowledge of the world, Israel are not lost unto their God. He knows whither they have been led or driven; towards them His heart still yearns with paternal love; and surely will He bring them forth, in due time and by appointed means, into a condition of blessing and influence befitting his covenant people. As complete as was the scattering so shall be the gathering of Israel.

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, says the Lord thy Redeemer." (Isaiah 54:7, 8.)

"And the Lord will set His hand again the second time to restore His people from their lost and fallen state. Wherefore, he will proceed to do a marvellous work and a wonder among the children of men." (2nd Nephi 25:15-17.)

LATTER-DAY REVELATION. "Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my Church. Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of Heaven to the other." (D. & C. 133:4, 7.)

RESTORATION OF THE LOST TRIBES. While many of those belonging to the Ten Tribes were diffused among the nations, a sufficient number to justify the retention of their original name were led away as a body and are now in existence in some place where the Lord has hidden them. To them the resurrected Christ went to minister after His visit to the Nephites. Their return constitutes a very important part of the gathering, characteristic of the dispensation of the fulness of times.

From the express and repeated declaration that in their exodus from the north the Ten Tribes are to be led to Zion, there to receive honour at the hands of those who are of Ephraim, who necessarily are to have previously gathered there, it is plain that Zion is to be first established.

James E. Talmage.

(To be continued)

NEVER BE LATE

By MOLLY SMITH

"I HOPE they haven't started," thought Edna, as she struggled upstairs with Baby, who seemed to get heavier at each step. "Why do we always have upper rooms?" She tip-toed across the landing and opened the door as quietly as possible, hoping to slide into the nearest seat without causing a disturbance, but her heart sank to her boots as she walked in—she had been seen! "Not such a dreadful thing, surely," you might say. Ah, but wait a bit——

The lesson was well under way, and the teacher was just getting into her stride, when, at the first faint "click" of the latch the gaze of the whole class became riveted on the door. Feeling like "the man who sneezed," Edna walked into the room and sat down in the first empty chair. She was not to remain there for long. Well-meaning class members shuffled up to make room for her to sit "in the circle", whilst others snatched Baby from her unwilling grasp and proceeded to remove his outdoor things. "I didn't want his coat taking off," thought Edna. "I wonder how they'd like to sit in this cold place in their shirt-sleeves."

Meanwhile the Teacher was still struggling valiantly to restore some semblance of order. "Did you have your hand up?" she asked hopefully. "No, I was only waving to Baby. . . ." She picked out an interesting paragraph, read it, and asked what they all thought about it. After searching vainly for a glimmer of understanding, she gave up. Who said something about "wasting their sweetness on the desert air"?

Edna's embarrassment grew with each moment. Now Baby was being passed round the class. "Exhibit 'A'," she thought angrily. "I hope his ears are clean." Now he was squealing with delight on being danced on someone's knee. "They'll make him sick! Oh, what's the use! I'll listen to the lesson." At that moment, however, the Teacher decided to give up trying, and announced the end of the lesson, with suitable remarks about hoping to see them next Sunday. Baby re-appeared almost magically on Edna's knee, and after the meeting closed she prepared to go home. On her way to the door she met the Teacher, and apologised profusely for all the commotion she had unwittingly caused. "Oh, never mind about that," said Teacher, rather wearily. "There were two other babies before yours. . . ."

Feeling a little better, Edna went to the stairs, whilst from the hall there came the sounds of the Sunday School children practising their songs for next Sunday's meeting. What was that they were singing? "Never be late for your Sunday School Class. . . ."

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SECURITY FOR ALL

By MARION G. ROMNEY

Assistant to the Council of the Twelve

An address delivered at the 113th Annual General Conference, April, 1943, in Salt Lake City

SINCE October Conference, a most unusual experience has been mine. With Brother Roscoe W. Eardley, I have visited more than one hundred and twenty of the one hundred and forty-three stakes of the Church in what may be called an inspection tour of Welfare projects and activities.

Being thus intensely engaged in the activities of Church Welfare, I am led to refer to some of them here. In April, 1936—seven years ago—the First Presidency, in "An Important Message to the Presidents of Stakes and Bishoprics of the Church," stated the guiding principles of the "Church Welfare Plan," as follows:

> **Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of the dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. Work is to be re-enthroned as the ruling principle of the lives of our Church members. . . The Church aims to help provide for the care and sustenance of those on direct relief—federal, state, and county, as also for those for whom the Church has heretofore cared.**

The progress made in Welfare production since that beginning has been remarkable. The evidence of it is apparent in every stake.

From those first general instructions given in April, 1936, that "every bishop should aim to have accumulated by next October conference sufficient food and clothes to provide for every needy family in his ward during the coming winter," has developed what has come to be known as "the annual Church-wide Welfare budget," prepared each year with great care.

There is still a tendency amongst us to place our hope and confidence for economic security in governmental and other welfare agencies rather than in our own industry. We have no business being carried away by the false panaceas of the world. We are the members of the Church of Christ. The Church and its members are to be leaders—not leaners—in the solution of the problems which confront us. We of the Church possess the "everlasting covenant, even the fulness of the gospel" (D. and C. 66:2), which is to be our guide in resolving all issues. On this subject the Lord hath thus spoken:

> **I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.** (D. and C. 45:9.)

And again, when giving instructions for the organisation of His people, in regulating and establishing the affairs of the storehouse for the poor of His people, the Lord stated His purpose to be:

> **That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world.** D. and C. 78:3 and 14.)

Now, the Welfare plan points the way to that independence.

First, every individual should value his or her independence and labour with all his might to maintain it by being self-sustaining.

Second, next to himself, the responsibility for sustaining an individual rests upon his family—parents for their children, children for their parents.

Finally, the individual having done all he can to maintain himself, and the members of his family having done what they can to assist him, then the Church, through the Welfare plan, stands ready to see that its members **who will accept the plan and work in it to the extent of their ability,** shall each be cared for "according to his family, according to his circumstances, and his wants and needs." (D. and C. 51:3.)

Here is an example of what I mean by

(Concluded overleaf)

WORD OF WISDOM

111th Anniversary

AT a time (February 27, 1833) when the scientific study of dietetics was young—indeed almost unborn—the Lord revealed to the Prophet Joseph Smith a code of health laws for the "temporal salvation" of his children, that they might be preserved from the "evils and designs" of "conspiring men in the last days". Today, 111 years later, the world's scientists are proving the truth and wisdom of that divine revelation:

Smoking During Pregnancy

Shoeneck, in a survey of cigarette smoking in pregnancy, states that the only conclusion that can be drawn from a series of experiments on pregnant rabbits is that exposure to the smoke of one cigarette per day results in apparently deleterious effects upon the offspring. He feels that until it is proved that excessive cigarette smoking is not harmful in pregnancy, it should be cautioned against.

Of a different opinion is Reichel, who has investigated the influence of smoking on young women and children. He points out that chronic nicotine poisoning results in sterility, which disappears after cessation of smoking. It is of particular importance to note that in pregnant women the nicotine is immediately transmitted to the child, and an accelerated heart-beat of the foetus has been recorded. Nicotine also is found in the mother's milk, and its secretion is diminished.

In general discussions concerning the preventive aspects of disease one must be appalled by the unbelievable indifference with which the profession as a whole approaches the problem of heavy smoking and its potential dangers. In spite of increasing literature on the subject in which the possible connection of various disease entities with the absorption of toxic products from smoking is mentioned, there exists an apathy on the part of the profession which gives no great credit to our clinical acumen. This lamentable indifference is probably accentuated by the fact that about 80 per cent. of the profession smoke, and ipso facto the habit must be justifiable and commendable.—Edwin J. Grace, M.D., writing in the "Medical Times".

Russian Soldiers—No Liquor

All the world admires the fighting qualities of the Russian soldier—his bravery, his endurance, his loyalty and obedience. We could wish that American soldiers were as free from drink as the following pictures his Russian comrade-in-arms:

In an address given in Arcadia, Florida, Valentina Ray Mitz, a naturalised Ukrainian lecturer, made this remarkable statement: "In Russia, if a woman offers a soldier liquor, she has to serve six months in prison. If she gives it to him, she is shot. There can be no drinking by the soldiers while the war is on, for the men must be strong, healthy, and fully possessed of every whit of their strength and ability." —"Improvement Era".

SECURITY FOR ALL

(Continued from previous page)

accepting the plan and working in it to the extent of one's ability:

There is an enterprising bishop in the Church who had living in his ward a retired cabinet maker, owning enough tools and power machinery to equip a small shop. In the Welfare way a shop was built, equipped, and stocked with lumber and other necessary materials. In that shop such articles as tables, benches, chairs, and cabinets are made. Many of them have been placed in our meeting houses in that area. The day I learned of this project I was happy to see there an elderly brother who had many years ago helped teach me the carpentry trade. He has passed the most active years of his life, and cannot now hold a job in the competitive world. He can, however, do considerable work in that shop. He responded with spirit to the invitation and there gives his full services. From the bishops' storehouse, well-stocked from fast offerings and Welfare-produced commodities, he receives a comfortable living. He is thus sustaining himself and his wife.

The Church has within itself the power to make every one of its members, who can do anything, self-sustaining in the same way.

Through the Welfare plan we shall make a practical application of the divine command, "Love thy neighbour as thyself" (Leviticus 19:18).

God help us to speed the day, I humbly pray in the name of Jesus Christ. Amen.

SUCCESSFUL FORCES CONFERENCE IN BIRMINGHAM

CONFERENCE EPITOME

A happy reunion of friends in the Handsworth Chapel. Servicemen from Utah pose together for their photographs.

MORMON Servicemen from Allied Nations, members of the L.D.S. Pen Friendship League, and many others, travelled from all parts of the Mission to be present at an unforgettable Forces Conference, held in Birmingham during the week-end January 8 and 9.

The conference, considered to be one of the most successful held since the days of the pre-war Mission-wide M.I.A. Conventions, was arranged at the instigation and under the direction of the British Mission Presidency and sponsored by the Mission M.I.A. Boards, with headquarters in Birmingham. The Friends' Institute, Moseley Road, was engaged for Saturday's programme of events, which included: Basket-ball matches, a Grand Concert, Community Tea, and finally a Pen Friends' Green and Gold Ball. Handsworth Chapel was the place chosen for Sunday's meetings.

Before noon on Saturday numbers of soldier-members and others had arrived and were being dealt with by the appointed reception and accommodation committees.

Hotly contested basketball matches, in the early afternoon, between men stationed in the north and south of England, were watched by nearly 200 people who lined the large gymnasium to cheer their chosen teams.

The Grand Concert, at 4 p.m., in the Institute's capacious auditorium, was a distinct success, Sister Gwendoline Ellis compering a splendid programme. The following performers participated before an audience of approximately 300: Muriel Hunter Russell and Melvin W. Dunn (pianoforte duets), Mary Dyson (monologue), Lorenzo P. Dunn (baritone solo), Kidderminster M.I.A. (one-act sketch), Dianne Anastasiou (soprano solo), Marjorie McCormick (monologue), Marion Baron (elocutionist), Yvonne Anastasiou (soprano solo), Sparkbrook Gleaners (choral number), Major Leroy Wilcox, U.S.A. (elocutionist), and Winifred Stokes (soprano solo).

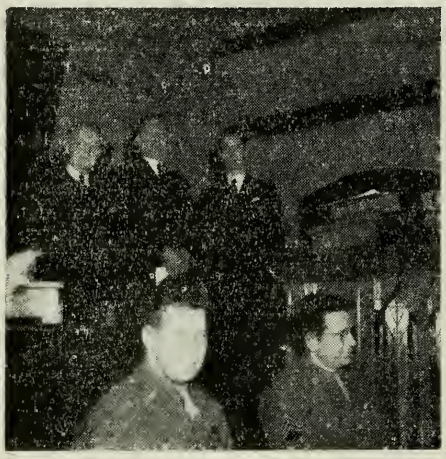
A splendid tea had been laid meanwhile in the gymnasium. Toastmaster E. John S. Jones interspersed the event with toasts to Church and National leaders, the Allied Forces, Peace, etc. Appreciation for the efforts of Elder Frederick Webb in obtaining such excellent fare, was expressed.

The day's programme was climaxed by the P.F.L. Ball, which commenced at 6 30 p.m., with W. Alvin Thomas as M.C. The Institute's dance hall, previously chosen as being amply big enough, was crowded to capacity. More than 400, enjoying dancing to music of a ten-piece band, were disappointed that war-time transport necessitated cutting short so delightful an evening.

Sunday's 10.30 a.m. session, in Handsworth Chapel, was conducted by Elder Geo. H. Bailey, of the Mission Presidency. After preliminary remarks of welcome,

Elder Bailey, requesting all ex-missionary Servicemen in the audience to stand, called a number of them at random to be speakers for the session. Those chosen included Elders John R. Blocker, Paul Ahlstrom. Delbert Barney, Darwin Gubler, Walter E. Grant, Jnr., J. Allen Jensen, Wm. A. Carver and Holding M. Marlowe. All gave inspiring five-minute testimonies. As final speaker of the session, Elder Bailey presented an eloquent address on the conference theme—"Let Your Light So Shine". 365 persons filled the hall.

A special Sacrament Service for men in the Forces and others not able, regularly, to partake of the Sacred Emblems,



THE MISSION PRESIDENCY

President Andre K. Anastasiou (centre), with his two counsellors, Geo. H. Bailey (left) and James R. Cunningham (right), photographed after the Sacrament Session. In the foreground are the brethren who administered the Sacrament.

convened at 1.25 p.m. under the direction of Elder James R. Cunningham, second counsellor in the Mission Presidency. Servicemen Priesthood administered in the ordinance. Some 200 persons took the opportunity of participating in the Service.

Mission authorities and Servicemen were speakers at the final session, which Elder Cunningham conducted at 2.30 p.m. Elders Joseph Gunn and Horace B. Thompson, ex-missionaries, both now sergeants in the U.S.A. Air Corps, gave illuminating talks on their new lives in the service of their country, and bearing strong testimonies to the truth of the Gospel. Sister Marie W. Anastasiou, President, B.M. Relief Societies, spoke to the young soldiers, reminding them of the teachings of their youth, their families and their Mothers, recalling the faith that their loved ones had in them. Elder Paul Ahlstrom lead a choir of Servicemen in the hymn, "Let the Lower Lights Be Burning", and a lively rendition of Cecil B. Gates' "Victory Song". President Andre K. Anastasiou, who had presided over the events of the two days, gave a powerful address on the theme, calling on the young men to be worthy of their sacred covenants and keep in mind the teachings of the Church.

"Israel—God's Chosen Race" was the subject of Elder Cunningham who, as final speaker, warned against impulsiveness and pride. 375 persons enjoyed the uplifting spirit of this session.

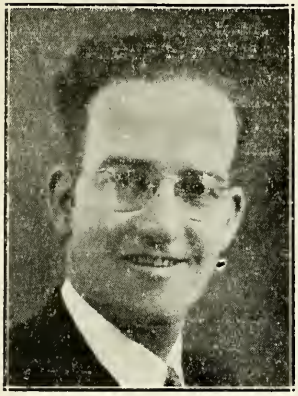
The conference was generally conceded to be an unqualified success, and it is felt that its influence will have beneficial effects upon all who were sufficiently fortunate as to be present.

Special thanks and commendation are due to all members of the British Mission M.I.A. Boards for the splendid arrangements which contributed so much to the success of the conference.

We are grateful to Capt. Gordon Nielson and Edward P. Lyle of the U.S. Army for many splendid photographs of the proceedings. It is hoped that prints will soon be available to those who desire them.

ELDER GEORGE F. RICHARDS, second senior member of the Council of the Twelve, celebrates his 83rd birthday this month. He was born at Farmington, Davis County, Utah, on February 23, 1861. The Saints of the British Mission send congratulations and pray the blessings of the Lord upon him in the fulfilment of his sacred calling.

TEACHER'S VISIT TO PRESIDENT GRANT'S HOME

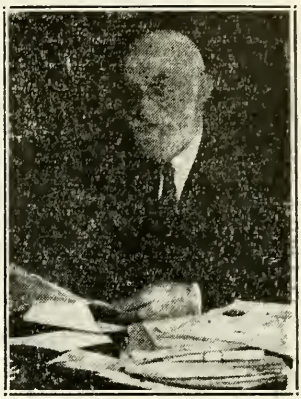


TEACHER

By T. EDGAR LYON

Associate Director,
Salt Lake L.D.S. Institute of Religion
University of Utah

From "Improvement Era"



TAUGHT

THE first ward teaching district to which I was assigned after having been ordained a priest, included the home of President Heber J. Grant. My senior companion was a recent missionary who lived at President Grant's home while attending the University of Utah. The first evening that we started to do our teaching, I met my companion by appointment and we made our first call. I sat quietly while my partner delivered the scheduled message and I marvelled at his ability to explain the gospel.

Our second house was that of our church president. While waiting on the front porch to be admitted, my companion said, "I live here. I can't teach the message here, so you'll have to take over." This remark so astonished me that as the door was opened by Sister Grant and we were invited to come in, I was speechless. President Grant had just come from a long day at the office and was in the kitchen eating a late dinner. Upon being informed of our presence, he summoned the other members of the household and came into the living room. Then he said: "Here we are. What is your message for us? We need to be taught the same as any members of the church."

While the family had been assembling I experienced fear and embarrassment and sensed my own inability to teach the president of the church anything pertaining to the gospel. However, the example he set in being willing to hear us, and the humble spirit in which he encouraged us soon dispelled my fear and embarrassment. When I tried to speak, the words came easily, and I was soon interested in the presentation of the teachers' message.

At the conclusion of a short discussion that followed the delivery of the message, we were invited to kneel in prayer with the family. We were then thanked for our visit and departed for the next house.

I have never forgotten the humility and kindness of President Grant in listening to a young, inexperienced priest who came to his home as a ward teacher.

DO YOU KNOW?

(A Monthly Questionnaire on Gospel Subjects)

1. **WHAT IS A COVENANT?**
2. (a) WHAT IS A COVENANT OF GOD?
   (b) WHAT DOES IT CONTAIN BY IMPLICATION?
3. WHAT IS A COVENANT PEOPLE?
4. WHAT IS A NEW AND EVERLASTING COVENANT?
5. HOW CAN WE MAKE A COVENANT WITH GOD?
6. WHAT ARE THE CONSEQUENCES OF BREAKING A COVENANT?

(Compare your efforts with answers on pages 644-651)

TABERNACLE CHOIR AND ORGAN

ON THE AIR

IN THIS COUNTRY

FOR several years the members of the Church in this country have been looking forward to hearing the broadcasts of the famous Salt Lake Tabernacle Organ and Choir. Efforts to have these excellent programmes relayed from this country have now been partly realised. Every Sunday at 10.30 a.m. a half-hour programme of the Tabernacle Organ, Choir and addresses by the Church authorities is broadcast in the American Forces Programme. Captain Gerrit Van Tussenbroek (L.D.S.) is to be commended for his efforts in completing so successfully the negotiations between our Church Publicity Committee and the U.S. Army Authorities, who are responsible for receiving the recorded programmes and relaying to the American Forces on a wave length of 1,375 and 1,447 kc. or 218.1 and 207.3 on the dial.

So today we are able to enjoy a half-hour programme each Sunday morning and share with many thousands of listeners the wonderful music of the great Mormon Tabernacle Organ, the inspiring singing of the 300-voice Mormon Choir and the Word of the Lord spoken by the Elders of Israel.

In fact, the messages, the music and the singing under the inspired leadership of conductors, musicians, artists and preachers, consist of such beauty, harmony and inspiration that it is considered to be the finest programme on the air on any Sabbath Day. It is our hope that the B.B.C. will recognise the need of such a programme for the spiritual upliftment of its many listeners and accept the free services of the Church for the benefit of the British public.

Many British visitors to Salt Lake City, chiefly journalists and educators, have been so much impressed by the quality of

(Concluded on page 641)

SPRING DISTRICT CONFERENCES 1944

February

12 & 13	LEEDS.—L.D.S. Chapel, Woodlands Street, off City Road, Bradford.
19 & 20	SHEFFIELD.—L.D.S. Chapel, Lyons Rd., Sheffield.
26 & 27	BIRMINGHAM.—L.D.S. Chapel, Booth Street, Handsworth, Birmingham.

March

4 & 5	NOTTINGHAM.—The Institute, Radstock Road, Nottingham.
11 & 12	MANCHESTER.—L.D.S. Chapel, Lower Sherriff Street, Rochdale.
18 & 19	NEWCASTLE.—L.D.S. Chapel, 7, Osborne Road, West Hartlepool.
25 & 26	SOUTH LONDON.—"Ravenslea," 149, Nightingale Lane, London, S.W.12.

Saturday: 4 p.m. District Officers meet with Mission Presidency.
7 p.m. Cultural Programme.

Sunday: Sessions at 10 a.m., 11.30 a.m., 2.0 p.m., and a final session timed according to local transport conditions.

FOR FURTHER DETAILS INQUIRE BRANCH PRESIDENT

IMMORTALITY AND FAITH

Number Eleven in the series of Radio Addresses entitled "Is Faith Reasonable?"

By Dr. JOSEPH F. MERRILL
of the Council of the Twelve

NUMBER ELEVEN

RADIO FRIENDS: Have we shown in the last two talks that it is reasonable to believe in a life beyond the grave? If you accept the written testimony of scholars and thinkers which we adduced you will answer yes. A great deal of similar evidence could be cited, but the conclusions would be the same. It was to be expected that science could give no positive answer, for we are dealing with a subject that transcends the limits of science. But since appearances indicate that death ends all, it is comforting to the believer to know that science does not destroy his faith in a future life by showing that it is unreasonable. On the other hand, facts of nature, examined critically, furnish good ground for his faith. Students will be interested to learn that this is a fact.

Ingersoll Lectures on Immortality

The question of Immortality is discussed annually at Harvard University in what is called the Ingersoll lecture—an endowed lectureship established by Miss Caroline Haskell Ingersoll, in accordance with the wishes of her father.

So, an able scientist, philosopher or thinker is called to Harvard year by year to lecture on this subject. The conclusions arrived at from many points of view are practically all the same, e.g., that faith in immortality is based upon a reasonable and rational foundation.

Dr. MacKenzie, Ingersoll lecturer some years ago, said: "The belief in immortality has been essential to the discovery and pursuit of moral ideals and values, which constitute the peculiar substance of human experience." After showing the correctness of this proposition, he concludes his able and convincing address with these words: "'One who loves life at all is forever becoming more deeply involved in it: and the self-conscious lover of life cannot otherwise than will his own continuous existence.' These utterances of Professor Hocking are for me significant, not because they attempt to prove immortality, but because they rise above argument, and in the name of nature itself triumphantly assert it. They reveal the idea and the belief as seated in and working at the fontal sources of our life where man wills 'his own conscious existence,' where he sees death 'falling outside' the real centre of his being. Long ages ago . . . the very same mental processes were at work which at last reached their full measure of deliberate operation in the highest forms of science and philosophy. The masters of the search for truth have been able to deal with the problem of immortality because the power to conceive of it and passion to possess it were inherent in the mind of the race; and the consciousness of man's immortality has been and is as necessary to his art, science, virtue, vice, fears and hopes, as any other endowment of his mind or impulse of his heart."

Professor John Fiske's Belief

John Fiske, one of Harvard's brilliant professors of more than fifty years ago, in his "Destiny of Man" said: "It is not likely that we shall ever succeed in making the immortality of the soul a matter of scientific demonstration, for we lack the requisite data (and we still lack it). . . . But the materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known in the history of philosophy." These words written more than fifty years ago are still the truth today. After a further discussion of the facts of nature,

(Continued on page 638)

SACRIFICE HAS COMPENSATIONS

THERE was once a missionary who laboured diligently and conscientiously. His mind and heart were in his work to such an extent that he earned the praise and admiration of his Mission President and his fellow companions. He was held in high esteem, and his mission was a joy to him, yet he looked pale, somewhat tired for the long hours he gave in the service of the Lord. One day someone said to him that he should not sacrifice so much of his energy, talents and time, to which he replied "it is not a sacrifice, it is an honour to labour for a short time in my life for my Lord and Master." Then he thought. if "sacrifice brings forth the blessings of heaven," then it is not a sacrifice, it is a privilege.

His father was for many years a clerk in the Bishopric of a Ward, and, like his son, he gave all his spare time to the Church. In fact he laboured so hard that his life was cut short by a few years. On his death he was highly praised for his valuable services, faithfully and diligently performed. Again someone thoughtlessly said that he sacrificed his life. He did, but in sacrificing it he gained a new and a better life and in a higher and more exalted state, therefore his sacrifice was more than compensated by the reward he received.

When we are called upon by the Lord through His servants to keep the Word of Wisdom and thereby deny ourselves the "pleasures" of partaking of some of the forbidden fruits of the earth, the sacrifice brings not only the blessings of Heaven, treasures of hidden knowledge and wisdom, but health, happiness, material comfort, and above all the protecting hand of the Lord against the destroying angel. Therefore, keeping the Word of Wisdom is definitely a blessing and a privilege to everyone who is wise to follow it to the letter.

Some of our members look upon tithing and fast offerings as parting with some of their hard-earned wages. and they call it a sacrifice. If an honest tenth is returned by the Lord multiplied "an hundredfold", then can it be considered a sacrifice? If one shilling will become one hundred shillings and returned to the faithful in eternal coin, how envious will be the eyes of those who today doubt the word of the Lord, and how apparent will be their folly.

Since tithing is a law of the Celestial Glory, everyone who obeys this law receives not only his increase but a place of honour on the right hand of the Father, surely then it is not a sacrifice but a distinct privilege and a magnificent reward.

If some daring but convincing "commersant" were to offer 100s. for every 1s. invested, he would be overwhelmed with offers to buy his shares. Millions would pour in overnight. Anyone would "risk" a few pounds for such a rich harvest in return. If he were to fail in his "promise to pay", the sacrifice would be lightly thought of. "Well, it was a spec."

But when the God of Heaven promises "an hundredfold" and a seat on His right hand in His Kingdom, the man looks upon His offer with doubt and scepticism, and will not "risk". Moreover, the Lord does not really take the tenth, but commands that it be "brought into the storehouse, that there may be meat" for the poor and the aged. And He promises to "rebuke the devourer for our sakes; and he shall not destroy the fruits of our ground." (Mal. 3:10, 11.)

What, then, is sacrifice? If it means an act of giving up or foregoing something that one values without the least chance or possibility of receiving it back, then such a sacrifice is a loss, a dead loss and a waste, but the sacrifices we are commanded by the Lord to offer bring with them a reward beyond human reckoning, therefore it is a privilege to sacrifice in

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By ANDRE K

"Let the British Mis the prophecies of its may be

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K. ANASTASIOU

ssion go forth so that s growth and increase fulfilled."

the name of the Lord for He is generous beyond compare.

Let us also heed the warning in the revealed word of the Lord given to the Prophet Joseph Smith: "Verily, it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at His coming, for after the day cometh the burning, this is speaking after the manner of the Lord—for verily I say, to all the proud, they that do wickedly shall be as stubble and I will burn them up, for I am the Lord of hosts and I will not spare." (D. & C. 64:23, 24.)

The faithful Saints of God have much to gain by so small a sacrifice of a few material things, and escape the fire by which the earth will be cleansed at His second coming.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit." To every sacrifice there is a compensation. A broken heart brings humility, and with humility comes a blessing of heaven, peace of mind and heart, wisdom and understanding of the will of God and with a contrite spirit comes the communion between the soul and the eternal Comforter.

THE HEAVENS ARE NO LONGER SEALED

When the re-establishment of the Church was in course of fulfillment—1820-1830 and onwards—our Heavenly Father, His Son and many Heavenly Messengers came to earth from time to time to reveal certain doctrines, laws and commandments. These visits without exception were glorious, ennobling and inspiring. "Ye are they whom my Father hath given me; ye are my friends." (D. & C. 84:63.) To be a friend of the Lord is the highest honour one can have among all earthly honours and privileges, and yet the humblest of mankind may fully enjoy the divine friendship.

"Verily I say unto you my friends fear not, let your hearts be comforted." (D. & C. 98:1.) All true servants of the Lord are his friends. There is no mystery now between God and man.

The heavens are no longer sealed. The Friend of men speaks today through His appointed Prophet and Seer for the benefit of His Church on earth. He also answers prayers and petitions of all who seek Him in righteousness.

No member or searcher after truth need ever doubt the Elders of the Church who speak under the inspiration of the Spirit of the Lord when called upon.

The Church is continually enlarging and spreading. The time is not far distant when it shall be taken to the remainder of the nations who are yet to hear the Fulness of the Gospel.

YOUR PATRIARCHAL BLESSING

The patriarchs of our Church are the direct descendants of the first seven patriarchs—Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, ordained under the hands of Adam. The patriarchs of the last dispensation have been divinely called and appointed by prophecy and revelation, therefore their blessings, pronounced upon the heads of Latter-day Saints, are likewise prophetic and inspired and constitute the most potential evidence that the God of Israel is with His Church and people today.

Every member of the Church who has received a patriarchal blessing—a written document containing promises, counsel, direction, warning, admonition in some cases as well as blessings—should look upon it as their most valuable possession and read it regularly, thoughtfully and reverently. As the years pass by so the patriarchal pronouncements come to pass conditional upon obedience to the commandments of the Lord.

When trials and sorrows come your way, remember to read your Patriarchal Blessing, which will comfort you and give you understanding and strength.

(Continued from page 635)

Professor Fiske went on to declare: "For my own part, I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work."

Harry Emerson Fosdick, another Ingersoll lecturer, said: "My belief in life eternal springs out of the haunting faith which Ralph Waldo Emerson put into words characteristically compressed: 'What is excellent, as God lives, is permanent.' . . . So profoundly inadequate is this mechanistic philosophy that the mind refuses permanently to stomach it. Personality, experimentally known, is not a powerless consequence of manoeuvring atoms, it is effectively causative. . . . Man's impatience with materialistic philosophies is caused by his imperious conviction that in goodness, truth, beauty and love, he has priceless treasures which give existence all its meaning."

Dean Brown's Statement

Ingersoll lecturer Dean Charles R. Brown of the Yale University Divinity School, discussing the subject under the title "Living Again," remarks: "I rest my confidence in the life to come mainly upon two great faiths, my faith in man and my faith in God. . . . Any human desire which is normal has standing against it a corresponding satisfaction. If all men hunger there is food for them. If they all want to breathe there is air in abundance. If they all have the instinct of sex, there is another sex with corresponding instincts. If they have the desire for knowledge and beauty, there is an ordered universe and a world rich in beauty awaiting these finer faculties. . . .

"Now the desire to live on is normal. I have it, you have it . . . the sun never sets on the empire of hope. . . . The desire persists from age to age, knitting the centuries into a mighty trust that humanity will not go down in final defeat before the physical experience called death. Why not trust the integrity of the universe here?

"It may be objected that the desire for future life is not universal, that there are those . . . who find relief in the thought that 'after life's fitful fever' man sleeps well with no disturbing prospect of an awakening. May not this professed reluctance . . . be merely the natural reaction against the future life pictured by a narrow-minded piety?

"How empty and shallow the heaven to which we have been asked to look forward! . . . A heaven of untroubled bliss with nothing to achieve, nothing to anticipate, in which there is nothing to do but enjoy . . . a monotonous eternity. From all such heavens Good Lord deliver us!"

President Harper's Idea of Heaven

Relative to the nature of heaven, may I quote an interesting statement made by Dean Shailer Mathews of the University of Chicago Divinity School, in a pamphlet entitled "Life After Death": "As a child I used to believe that I should (in heaven) play a harp for ever with a crown on my head. Later I feared I should feel a good deal of ennui before eternity was over. President William Harper (of Chicago University), when he faced death . . . tried to reconcile himself to stopping in the midst of an extraordinary career by saying: 'There must be some work for me to do over there.' His idea of heaven was an opportunity to be of service of some sort." How familiar such an idea is to Latter-day Saints!

Dean Brown Continues

Returning to Dean Brown's address, may I further quote: "It is life we want, but it must be life which is life abundant, life eternal, if it is to command our desire." In other words, it must be the type of life Jesus said He came to bring: "I am come that ye might have life, and that ye might have it more abundantly." (John 10:10.) "The life of one dimension, namely, length," Dr. Brown goes on to say, "would not enlist our interest. It must have the height of unflagging and unfulfilled aspiration, the breadth of interest and action made possible by growth and advance. The depth of conviction and of purpose needed to sustain this fulness of being. There must be opportunity for self-expression, for fellowship of souls, for progress in those lines of development which bring the sense of worth and peace. When the future world is thus

conceived we may believe that the number of those reluctant to enter upon such a state would become negligible."

Justice Requires Immortality

Dr. Brown continues his argument thus: "I believe in the life to come because I believe in God the righteous Judge of all the earth. But has He done right if this life is all there is? Has He done right if vice and crime are to go oftentimes undetected and unpunished, if outraged virtue is not to be vindicated and rewarded? Has He done right if He leaves us with this mass of unreason and injustice upon our hands unexplained, unless there are further pages of human history to be unrolled and read in a world unseen?

"No man in his own mind can believe that He has. . . . More than that, I am encouraged to believe that God is a Father. Could any man that is a father take his own children and thrust them away into eternal nothingness, if it lay within his power to keep them alive? . . . How could He thrust away into nothingness generation after generation of believing and aspiring men and women in the very hour when they were looking to Him in confident trust? . . . If the human souls are not to be kept in existence . . . what possible object can be named which the Author of the world order, as we know it, could have had in view?

"These thoughts are not offered as proofs that the dead shall live again, but as considerations that must have weight when we are making up our minds as to whether we shall vote yes or no on the question of living again."

In conclusion Dr. Brown says: "My faith (in a future life) is vastly reinforced when I reflect upon the fact that Jesus Christ persuaded the sturdy, outdoor men, farmers, fishermen, peasants and the like, who accompanied Him, that He was still alive after they had seen Him die upon the Cross. However it came about, Jesus Christ was more of a power along the streets of Jerusalem forty days after His death than He had been during His earthly career.

Christ's Disciples Converted

"Those early disciples who had seen their Master put to death went back to their fishing disheartened. The Christian movement was at an end. 'We trusted that it had been He who would have redeemed Israel,' they said. But now He had been three days dead, and all their hopes were buried in the tomb of Joseph of Arimathea.

"Nothing is more certain than the fact that something occurred which changed those despairing and disbelieving men into radiant, triumphant witnesses of the Resurrection. They now went everywhere proclaiming their Gospel of a Risen Lord. . . . 'He showed Himself alive'—that was their brief, terse account of the matter.

"From that hour those early disciples faced the trials and the perils which fell to their lot, undaunted, heartened and empowered by this robust faith, and, quoting St. Paul, 'Though our outward man perish, yet the inward man is renewed day by day. Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. We look not at things which are seen, but at things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have the building of God, a house not made with hands, eternal in the heaven.'" (2 Cor. 4:1.)

Thus end our quotations from Dr. Brown.

In the light of the testimony of Matthew, Mark, Luke, John and Paul, how is it possible to deny the resurrection of Jesus Christ? We can do so, of course, by rejecting the New Testament. But is there any reasonable warrant for so doing? My understanding is that historical facts compel us to believe that Jesus did live among the Jews, just as they compel us to believe that Socrates lived among the Greeks.

And was Jesus Christ resurrected? All the evidence says yes.

In our next lecture we shall sum up the evidence that warrants the affirmative answer to the question: "If a man die shall he live again?"

○ THE PROGRESS OF THE CHURCH ○

Comments on Tabernacle Choir

HIGH-RANKING radio executives and millions of listeners consider the coast-to-coast Tabernacle Choir and Organ broadcasts one of their best beloved programmes, Mrs. Dorothy Lewis, of New York City, co-ordinator of listener activity, National Association of Broadcasters, said as she visited in Salt Lake City, October 17, 1943. She stated that listeners are even more appreciative when they discover that the Choir is a group of unpaid singers.

Correspondence Courses for B.M. Priesthood

FOR the purpose of improving the standard of religious education among the priesthood of the British Mission, the Acting Mission Presidency have inaugurated correspondence courses which will be available to all who desire them, including those serving in the Forces. Under direction of Elder Geo. H. Bailey, the Aaronic Priesthood are studying "My Reasons." by R. M. Bryce-Thomas, and "The Articles of Faith," by James E. Talmage. President Andre K. Anastasiou is conducting the Melchisedek Priesthood in a study of "Priesthood and Church Government" and "The Short History of the Church".

Certificates of Merit will be awarded to the most successful students, and their names will be published in the "Millennial Star".

Wall Street Journal Commends Church Welfare

TELLING of Mormon leaders' "vision" of lean times during a period of apparent affluence, and extolling the Welfare activities of South Californian Mormons, the Pacific Coast edition of the "Wall Street Journal," a business man's publication, carried a special article, recently, under the heading, "Mormons Now Reaping Benefits of Preparing Food Storehouses Against 'Lean' Times."

The article, of approximately 1,400 words, told how volunteer workers had raised, harvested, processed and canned 45 tons of pears, 43 tons of peaches, 20 tons of apricots, 75 tons of vegetables, and maintained a salvage centre providing household furnishings, etc., to the poor.

Thirty-Year Scout Award

ELDER OSCAR A. KIRKHAM, of the First Council of the Seventy, has received the thirty-year Boy Scout award from U.S. National Scout Executives. The award is a gold pin and a certificate attesting to three decades of service.

Women Littèrateurs

SEVERAL women writers of Utah have won national recognition this year. Holt and Co. have just published Mrs. O. W. Bunt's book, "Peter's Story Goes to Press". Her illustrated booklet poem, "God Gave Me Eyes", has sold more than 17,000 copies. In the January issue of the magazine "Poetic Outlook", three poems of Mrs. R. E. Walker (pen-named Courtney E. Cottam) were featured with an article regarding her work. The Huckleberry Mountain Artists' Colony, an unusual enterprise which sponsors classes for writers of short stories, articles, poems, plays or radioscripts, awarded first place in the poetry contest to Mrs. Eva Willes Waangsgaard. Miss Mildred Steelman and Mrs. Dorothy Handley, of Salt Lake City, have both had work published in famous national magazines.

Mormon Soldiers in England Seek Church

THE American Army newspaper "The Stars and Stripes," published in England, recently carried the following interesting item:

"The recent arrival in England of a contingent of about 100 Mormons confronted the American Red Cross Field Service with a problem unique even in its widely varied experience. After going unhappily for some time without religious observances, Ptes. Richard Bargeron, of Ogden, Utah, and Jay Albo, of Salt Lake City, unfolded their woes to John Nace, of Mt. Carmel, Pa., A.R.C. field director. The area was scoured, a small Mormon Church found, and a motor transport now permits the Mormons to attend services."

Church Buys Orange Grove

AN orange grove of some nine acres, containing 740 trees of winter oranges and 140 trees of summer oranges has been acquired by the Church Welfare Programme in Southern California.

Where There's a Will

DESIRE is the beginning of accomplishment, they say, and the truth of that statement is being amplified and proved by reports received of the resourcefulness of Mormon men in the Services. Unable to attend Sunday and Auxiliary meetings at our own Chapels, many of them have organised themselves into study groups and hold their own services in camp chapels or wherever they can.

From Lancashire, Cambridgeshire, Norfolk, Suffolk, Gloucestershire and Hampshire have come such reports.

The above picture shows Elder Nephi S. Allen, one-time missionary to Switzerland and now a technical sergeant in the Air Corps, conducting a Mormon service at an Eighth A.A.F. Bomber Command Station somewhere in England.

Those present include, front row, right to left: 2nd Lt. Shirley Calloway, Pte. Robt. M. Johnson, Pfc. Charles H. Martin, and Chaplain Geo. R. Meyers. Second row: Cpl. Ray Bryner, Pfc. Robt. T. Salisbury, and directly behind Chaplain Meyers is Sgt. Robt B. Buchanan, one-time missionary to England and member of the Millennial Chorus. On the back row, left, is Lt. Benson H. Edwards.

Servicemen's Branch at Salisbury

TO meet the needs of brethren in the Services a new branch was organised at Salisbury on Sunday, January 23, under the direction of Mission President Andre K. Anastasiou. Holding meetings at the British Legion Hall, Salisbury, and presided over by ex-missionary Servicemen, the branch will fulfil a need that has long been felt in the area.

B. of M. Classes in Nazi Prison Camp

LT. "BUD" HINCKLEY, of Rigby, Idaho, and Lt. Marion Francis Barnhill, of Hampstead, North Carolina, flying men of the U.S. Air Corps, and both recent visitors to Mission Headquarters, are prisoners of war in the same German prison camp, according to a Red Cross P.O.W. card received from them by Sister Dianne Anastasiou. Requesting that as much Church literature be sent as possible, they say: "We have 16 Mormons here holding weekly Book of Mormon classes, but need material badly."

What better opportunity could be desired than to preach the Restored Gospel to men made sober and thoughtful by enforced solitude?

ON THE AIR

(Concluded from page 634)

our Church of the Air broadcast by our station KSL from Temple Square and relayed by the extensive Columbia Network that on their return they have urged the B.B.C. and the Press to present this outstanding programme in this country. Let us hope their wishes, too, may be realised.

"Now, what do we hear in the Gospel which we have received? A voice of Gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those who bring glad tidings of good things and that say unto Zion: behold thy God reigneth! (D. & C. 128:19.) A. K. A.

★

COMPENSATION

By **Antoinette Lambourne Fowler**

Her hands lay idly in her lap:
The hands of youth, with rosy nails
And blue veins showing through
The satin skin; the palms
Soft as the petals of a new-born flower.

An artist held them in his own;
"Such lovely hands," he said.

Her hands lay idly in her lap,
Toil-worn and old, with broken nails
And roughened finger-tips, the palms
All calloused, and the skin
Reddened and coarse from endless menial tasks,

The artist stooped and kissed them.
"Such lovely hands," he said.

FAITH - PROMOTING INCIDENT

"TO WISH MY LOVED ONES GOODBYE"

By FREDERICK WEBB

DURING the "Spanish Influenza" epidemic of 1918-19, my uncle, Joseph Clarke, of the (then) Saltley Branch Presidency, was stricken and became very ill. District President State England was called in to administer to him. The missionary expressed the belief that he would recover and reassume his duties in the branch, but, after fasting all the next day, he came back to say: "Brother Clarke has had the choice of continuing in this life or engaging in missionary work in the spirit world."

This statement may have sounded strange to anyone not understanding the Mormon belief in life after death and the necessity of preaching to those who have died without a knowledge of the Gospel of Jesus Christ, but subsequent events were proof to us of the fact thus expressed.

Here is an account given by Sister Hannah Jevons, now of the Sparkbrook Branch, of what happened shortly before the death of Brother Clarke.

"We were on a Relief Society visit to the Clarke home at 34, Taylor Street, Nechells, Birmingham, and found Brother Clarke in a coma, very near death. As we stood around his bed awaiting the end, he started to talk, at first incoherently. Then, though he was not speaking to anyone in the room, his voice became more forceful and loud as he preached a three-hour sermon on the fourth Article of Faith (that pertaining to faith, repentance and baptism), quoting Bible references to prove his statements. At the close of his sermon he said: 'Now I am going back to Taylor Street to wish my loved ones goodbye, but I will come back to you and tell you more.'

"Brother Clarke immediately regained consciousness, and addressing his loved ones in a tone I shall never forget, he said: 'I am going now. The Lord wants me for the work on the other side. Goodbye all. Harry (his son), be a good boy to your mother and live the Gospel; the Lord has a more important work for you on this earth.'* Shortly afterwards Brother Clarke died.

"That deathbed scene was a definite testimony to me that this Gospel is preached to those already dead by faithful men and women called from this earth. I thank God for allowing me to share that wonderful experience."

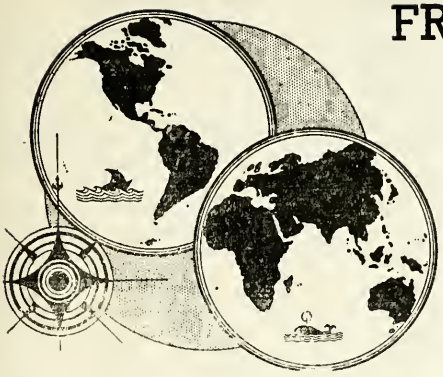
I was only a boy of thirteen at the time, and was not present with the other witnesses, Sister Clarke, Sister Mason, Sister Hannah Fisher (my mother), all now deceased, and Harry Clarke, but in the evening my mother told me of what happened, and I know she bore a true testimony. I have heard, during my life, all those who were present on that day bear witness to the eloquent sermon he preached. I knew my uncle as a faithful member of the priesthood who had had his home destroyed by mobs and had suffered much persecution for the Gospel.

FREDERICK WEBB
(Sparkbrook Branch).

*As stated in "Millennial Star" Vol. 105, No. 20, p. 537, Brother Harry Clarke was recently appointed assistant to Hugh B. Brown, L.D.S. Co-ordinator of Men in the Services. Sister Esther M. Gittins, of the Kidderminster Branch, writing of Harry Clarke in a recent letter to the "Star", had this to say: "I knew him during the war years 1914-18, a blithe, care-free youth, devoted to the Gospel, music and his parents. At the early age of sixteen he was sobered by answering the call of missionary work in Bradford for a year. After his return home to bid a last good-bye to his father, he was called to preside over the Birmingham District at the age of seventeen. It was my privilege and pleasure with other British missionaries to work under his supervision; a privilege because of his sincere love of the Gospel; a pleasure because of the vivacity of his personality. Wherever he went . . . he would preach the Gospel."

For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to man in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead? (1 Cor. 15:29.)



FRIENDSHIP AMONG LATTER-DAY SAINTS

Through Letter Exchange

L.D.S. Servicemen

THE characteristic Mormon hospitality is just as alive today as it has been in the pre-war days and way back to the early pioneers of the Mormon Exodus, and then not only in Zion but every part of the earth wherever the Church is established.

To the hundreds of L.D.S. Servicemen and women over here now, the members of the British Mission extend a true hand of fellowship, and desire them to know that we are most happy to welcome our brothers, sisters, their friends and even the stranger that is within our gate into our midst and share with us in our homes the warmth of our hearth, our friendship and our basket be it ever so meagre or sumptuous.

L.D.S. members of the forces, whenever you get a 48-hour or a longer leave and have nowhere in particular to go, make for one of the branches of the Church and there you will spend a happy time.

Keith Cannon Barker, age 22; comes from Newton, Utah.

Delbert Barney, age 32; comes from Mesa Arizona. Has filled two missions to the Texas Mission, and is an active Church worker.

Glenn Le Roy Bodily, age 29; comes from Preston, Idaho. Is a seed inspector in civil life.

Robert Bowers Buchanan, age 26; from Salt Lake City, Utah. Former Missionary to Great Britain; associated with the Millennial Chorus.

The British hospitality may not appear very effusive, but it is genuine and generous to all those who will share with us what we have in the spirit of our faith and circumstances.

The British Mission Headquarters at 149, Nightingale Lane, London, S.W.12 (Telephone Battersea 4510), are at the disposal of our members and friends. Mr. and Mrs. M. Woodford, 7, Woolacombe Road, Blackheath, London, S.E.3, will be glad to have the L.D.S. boys from overseas visit them. There are hundreds of other members who will welcome you to their homes. One favour is requested from our members: please advise them of your coming, if possible.

To All Members of the British Mission:

Open your homes, your hearts and your baskets to the L.D.S. Servicemen and women, irrespective of clan or country and share with them that which the Lord has blessed you with.

SEND your names and addresses to the MISSION OFFICE or your BRANCH PRESIDENT. Here is a list of the L.D.S. Servicemen who have registered at the Mission Office.

Evan H. Chaffin, age 28; from Meridian, Idaho. Fulfilled a mission to Texas, 1939-40.

Samuel Call Chandler, age 24; from Idaho Falls. Fufilled a mission to Canada; is a school teacher by profession.

Daniel Alvin Cherrett, age 31; Captain in the South African Air Force. Formerly Branch President of the Mowbray Branch.

Verl P. Cook, age 21; from Layton, Utah; was a farmer in civil life.

Norman Hillstead Curtis, age 23; from Salt Lake City. Fulfilled a mission to California.

THAT WHICH YOU WILL GIVE WILL COME BACK TO YOU WITH A GOOD MEASURE HEAPED ON TOP OF IT. DO YOU BELIEVE IT? TRY AND SEE.
—A. K. A.

DO YOU KNOW?—Answers (from page 633)

1. The word covenant has various meanings: (1) a bond, pledge, promise, agreement; (2) a solemn and binding undertaking to do something or get something done; (3) (law) a contract sealed and delivered containing definite binding clauses upon the parties between whom the contract is drawn with the provision of fines, or punishments for non-compliance.

2. (a) The covenant of God may be defined as an agreement between God and man. God in His good pleasure fixes the terms which man accepts. For example, God made a Covenant with Noah. "Behold, I establish my covenant with you and with your seed after you" (Gen. 9:9-17); with Abraham: "I will make of thee a great nation—and in thee shall all families of the earth be blessed" —(Gen. 12:1-3).

2. (b) It contains all the laws, statutes, commandments, directions, restrictions, revelations, conditions, or in other words the Fulness of the Gospel, binding equally upon God and man. In the days of the Old Testament when a Covenant was made between God and man, or between one man and another, a victim (animal or bird) was slain and divided as a witness to the contract (Gen. 15:10); hence such a phrase as "the blood of the covenant". (Ex. 24:8) Bible dictionary.

3. Covenant people means the people of the God of all races bound to Him by oaths, promises and covenants. "Moses came and told the people all the words of the Lord and all the Judgments . . . and he took the book of the covenant and read in the audience of the people, and they said, All that the Lord hath said will we do, and be obedient." (Ex. 24:1-7.) Note the renewal of the covenant in this the last dispensation: "Behold, thus saith the Lord unto the Elders whom he hath called and chosen in these last days—saying: I, the Lord, will make known unto you what I will that ye shall do—upon the land which I will consecrate unto **my people**, which are a remnant of Jacob, and those who are heirs according to the Covenant: D. & C. 52:1, 2.

4. The "New Testament" contains the new covenants made between God and men, sealed by the shedding of the blood of Jesus Christ. "Behold, the days come, saith the Lord, when I will make a **new covenant** with the House of Israel and the House of Judah." A "more excellent ministry was established by Jesus Christ and He is a Mediator of a better covenant." Heb. 8:6-12.

A new covenant also means restored anew, complete and effectual, a greater covenant established by the Lord in the Meridian of time and in the last dispensation as compared with the "lesser" covenant of the days of Moses and Aaron.

An everlasting covenant—that which was from the beginning unchangeable but not always in force because of the disobedience of man as party to the Covenant. Note: "I have sent mine everlasting Covenant (revelation of March 7, 1831) unto the world, to be a light to the world, and to be a standard for my people to prepare the way before my people." (D. & C. 45:9.) Note carefully: "Behold I say unto you that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant even that which was from the beginning." Why established? "Because of your dead works that I have caused this last covenant and the Church to be built up unto me, even as in the days of old." (D. & C. 22:1, 3.)

5. By preparing oneself through faith in God, sincere repentance and putting away of all things that are contrary to the will of God through baptism by immersion, whereby all sins are remitted, one comes into "newness of life" and, having the Holy Ghost conferred, the covenant, pledge and promise are made, recorded and witnessed that such a man or woman has entered into the Kingdom of God (His Church on earth) and is prepared to honour and obey **all** the commandments, laws and statutes.

6. The consequences of breaking the new and everlasting covenant made between God and man are most serious, "and wo to him by whom the offense cometh, for it had been better for him that he had been drowned in the depth of the sea"

(Concluded on page 651)

Dr. Bennion discusses—
MARRIAGE

MONTAIGNE, the French essayist, said, long ago, "Is not marriage an open question, when it is alleged from the beginning of the world that such as are in the institution wish to get out and such as are out wish to get in?"

Some marriages are failures. In America one divorce is granted to every six wedding ceremonies performed. Then, too, all unhappy marriages do not end in divorce. Couples remain together for the sake of their children, for economic or religious reasons, or to maintain their standing with friends.

Marriage is represented as quite a humble and unsuccessful institution in many places. Some films and plays take a very flippant attitude toward marriage. Jesters and cartoonists make fun of it. But people still go right ahead and get married with complete assurance that their contemplated union will be neither a failure nor a joke, but the fulfillment of their fondest hopes.

The truth is, that the institution of marriage is basically successful. Marriage has weathered the storm of thousands of years in extremely varied types of civilisation. Our own homes, with few exceptions, have shown us the innumerable possibilities for joy and happiness between husbands and wives, parents and children. Why should we not have faith in duplicating the experience of our parents with the person we love

Have you ever made the remark, or heard it said: "Why she married that fellow is more than I can tell!"? A more interesting question of universal interest is this: "Why marry at all?" If our motive and its purpose are the same, or closely related, the venture will be promising. An illustration will help make our point clear.

What is a doctor's primary motive in practising medicine? If it is to make money at all costs, to experiment, or to gain fame and prestige, pity his patients. Their welfare will be secondary. If his primary objective, his highest motive, is to help people get well and stay well, and these other things are secondary and incidental, then, granted ability, preparation and work, all is well. He will succeed in his work because his purpose is identical with the needs of his patients.

The same principle holds true of marriage. There are purposes fundamental to this relationship. If a young couple are motivated by them and live for their realisation, once they are married, their success is practically assured. But if their motives are foreign to the marriage relationship, or contradictory, it means failure and disappointment. With this thought in mind let us evaluate the reasons why people actually marry to see if we can discover the basic purposes and values in this venture of marriage.

To marry for money is dangerous because money does not govern most relationships in marriage. To marry for prestige, professional success, or to spite someone else are selfish motives, whereas marriage demands, by its very mutuality, a high degree of unselfishness in the lives of its participants. To marry a person out of sympathy, gratitude, or to please someone else, seems magnanimous, but such motives are not a guarantee of happiness.

Economic security is a primary goal within marriage, but not a primary reason to marry a particular person. Marriage does provide the best and only satisfying situation in which a person can fulfill his mating instinct, yet no one should marry with this purpose as primary motivation.

Marriage is a religious commandment. Yet, no one should marry in a given instance simply because it is a commandment of God. Economic security, mating instinct, social custom, the comforts of a home and a commandment of God are all good reasons for marriage, but they cannot stand alone. There are reasons more primary than these which lead people to marriage, and which make of good marriage a wonderful experience for man and woman.

In the next issue of the "Star" we will consider them.

—Dr. Lowell L. Bennion—"Today and Tomorrow"

IN HIS NAME (Continued from page 621) behind the barbed wire fence, a prisoner they had picked up the day before, was a Mormon. What ever good he could do a Yankee the informant bet you could put in a key hole.

Nevertheless the German prisoner was summoned and came eagerly, bringing with him a small bottle of consecrated oil he had miraculously carried with him throughout the war thus far. For this very purpose? Who knows? As he poured a few drops of sacred oil upon Jack's shattered body, Jack seemed to feel the soothing spirit of God in the gentle hands of this man who prayed as Jesus did long ago, and in His name, for the evil to flee.

This was the Priesthood of God commanding him, Jack, to be made well—to see his wife and his child also. It did not matter whether the bearer was German or American so long as he honoured and magnified his gift. And Jack knew that "In His Name"—in the name of Jesus Christ, he would walk again. —The "Liahona"

PRINCESS TSAHAI MEMORIAL HOSPITAL APPEAL FUND

We have received the following appeal on behalf of the above-named fund, and are pleased to devote space for this worthy cause:—

"Millennial Star"

Hon. Secretary,
Miss Sylvia Pankhurst,
3, Charteris Road,
Woodford Green, Essex.

Sir,

Both by their suffering from the Italian aggression, and because of their prompt and gallant uprising in 1940 to aid the British Army, the Ethiopians have established a claim upon the British Commonwealth which we ought not to forget.

We wish to help those who will endeavour to carry on the work of Princess Tsahai, daughter of Emperor Haile Selassie, who came to England an exile in 1936 to take up hospital nursing. It was her ambition to return to Ethiopia and serve as a pioneer in forming adequate health services among her people. Her tragic death cut short this ambition.

May we, through your columns, appeal to all Churches to subscribe as liberally as possible to a fund for the establishment of a Memorial Hospital in Ethiopia.

We appeal for the mention of the Ethiopian cause and the Memorial Hospital to be made, if possible, on Sunday, March 19, with a collection for the Hospital. Yours, etc.,

G. LONDON
(Bishop of London).

W. BLACKBURN
(Bishop of Blackburn).

R. D. WHITEHORN
(Moderator of the Free Church Federal Council).

J. SCOTT LIDGETT

J. H. RUSHBROOKE
(President of the Baptist World Alliance).

E. G. SELWYN
(Dean of Winchester).

CANON DOUGLAS
(Hon. Secretary, Church of England Council on Foreign Relations).

JOHN BAILLIE
(Moderator of the General Assembly of the Church of Scotland).

All donations should be addressed: Princess Tsahai Memorial Hospital Fund, c/o "Millennial Star", 149, Nightingale Lane, London, S.W.12. They will be forwarded collectively to Lord Horder, Hon. Treasurer.

Letters From Near And Far

From West Africa:

1621180 L.A.C. A. Ira Parkes.

Dear President,

Allow me to say how pleased I was to receive your letter. It is so nice to hear from one's brethren and sisters when one is far away from them all.

I have received two letters from members of the Church through the P.F.L. in the "Millennial Star". I was delighted to hear from them, and I am looking forward to corresponding with them both quite frequently. It is a great thing to get to know brethren and sisters, even by letter, and to discuss your different views and Gospel truths together.

I have the "Star" sent to me by my mother. It is a great magazine which helps to keep us in touch with the Lord, and I gain from it much knowledge and comfort, for which I thank all concerned.

. . . I pray that the New Year will bring the long-awaited peace, so that we can carry on preaching the Gospel to all mankind. I am

Sincerely your brother,

A. IRA PARKES.

Mediterranean Forces:

M/66273 Pte. D. L. Bennett,

Central Mediterranean Forces.

Dear Brothers and Sisters,

. . . At this time I do feel to communicate to those of you at "Ravenslea" with whom I was privileged to associate, my best greetings and regards.

To those throughout the British Mission who so graciously welcomed me into their homes—to "Bill and Faith" Mitchell and their kiddies in Brighton; to Branch President Wheatley and the Fowler family; to Branch President and Sister Henry Squire; to the Maynards, the Atkins', to Brother and Sister "Bob" Hannah, to the Gardners, and to you, President Anastasiou and Sister Anastasiou and your family, I do extend this note of appreciation for the real privilege I enjoyed in sharing your hospitality.

. . . I am sure that had I been fortunate enough to have furthered my acquaintance among the branches of the British Mission I would have further experienced the universal goodwill and brotherhood that was paramount in the branches I did visit, and that hospitality that you do accord to so many of us from Canada and the United States of America, who are in your midst.

May God bless you each and every one.

D. L. BENNETT.

THANKS—A MILLION!!

Further acknowledgments of the First Presidency's Gift to the Services

A.T.S.:

. . . I am in the A.T.S., and not having met anybody so far in my travels who belongs to the Church, I can assure you that the books are most welcome.

Pte. EDITH ROGERS.

From "The Rock":

. . . Many thanks for providing me with such an admirable Christmas present. I can assure you that these books will always be my constant companions where ever I may be.

A.C.I. S. PATEMAN.

Somewhere in the Mediterranean:

. . . I was so very pleased to receive them, and you can be sure that they will be very helpful and a consolation, for out here in the Mediterranean I'm right out of touch with the Church . . . so any books of ours are more than welcome. I might add that it's a pleasant thought to know that we are not forgotten.

P/O JAMES LOW.

—And Ireland:

. . . I wish to send my most sincere thanks for the Book of Mormon and the Principles of the Gospel. I'm sure they will be a great help and comfort to me. . . . Owing to being away from home, I have not been able to keep in touch with the Church. I know I shall try to use these books to the best of my ability.

A.C.2 W. H. COOKE.

B.N.A.F.:

. . . I have oft-times wished I had a Book of Mormon with me, but as you know, we try to keep our kit down to the lowest we can. I know that all members of the Church who are in the forces will be pleased with the size of them.

Cfn. C. WARNES.

★ DISTRICT ACTIVITIES ★

BIRMINGHAM—£100 Raised by Relief Societies

After untiring preparatory efforts, two bazaars held in the **Handsworth** and **Kidderminster** Branches were well rewarded (proportionately) by raising the amounts of £16 and £85 respectively. Appreciation is especially due to the Relief Society Presidencies and personnel in both branches, who were able to make the acquaintance of non-members on these occasions. The sum of £85 is reputed to be the "highest ever" raised in the history of the Birmingham District Relief Society.

A conjoint Christmas Party with Scouts, Cubs, Bee-hive Girls, Sunday School members and saints, was held at the **Kingstanding** Branch on December 18, 1943. Amongst the highlights of the evening was a talkie-film show, a play, "Cinderella," by the Bee-hive Girls, and finally, a parade of the M.I.A., some sixty youths in full uniform taking part. Presentation of a specially designed flag to the Bee-hive Girls was made by Elder Walter Green. It is believed to be the first flag raised to such a group in the European Mission. Presentations by Captain (President) Stokes and a member of a local church, a visiting Cub-mistress, were made to eighteen Cubs. Three patrols of Scouts received a St. George's flag, a gift from the Birmingham District Presidency. With a record attendance of 180, the evening will long be remembered by all fortunate enough to attend.

BRISTOL—New Branch Organised

On Sunday, January 23, 1944, under the direction of the Acting Mission President, A. K. Anastasiou, a new branch was organised in **Salisbury**, Wilts, with Elder Leslie G. Myers (U.S. Army) as President, Flovd T. Perkins (U.S. Army) 1st Counsellor, Priest Calvin Heber Mount 2nd Counsellor, and Sister Rose Ellen Fletcher as Clerk.

There are a number of L.D.S. boys stationed around Salisbury, and they will now be able to meet together each Sunday and invite their army associates and friends. The meetings are being held at the British Legion Hall, Market Place, Salisbury.

On Wednesday, January 12, 1944, a Primary party was held at the home of Sister Aza Armstrong of the **Weston-super-Mare** Branch. Nineteen children were entertained to tea, and later displayed great versatility when they each contributed items to the concert.

It was noted with satisfaction that two of the children's parents were present—both non-members. They asked questions about the Gospel, and showed considerable interest. Before leaving they expressed their thanks to Sister Armstrong for allowing their children to attend Primary, remarking how much improved was their behaviour since they began.

The Primary has long been and still is, it seems, an excellent means of proselytising the Gospel to the world. Well done, Weston-super-Mare!

HULL

Our Hull District Representative, Brother Eric Thorp, writes: On January 5, 1944, a Grand Christmas Party was given for the children of the **Grimsby** Branch, under the supervision of Sunday School Superintendent Sister Joyce M. Smith. A delightful tea, prepared by the Relief Society sisters under the able direction of R.S. President Clara Turner, was served at 5 p.m. Brother Alan F. Smith of the Branch Presidency was in charge of the games and dancing which followed. The party was brought to a close after each child had been presented with a gift and a bag of sweets. We regret that Brother Thorp does not mention the names of the heroes and heroines whose sacrifice made this latter event possible!

A District Union Meeting was held at Grimsby on January 1, 1944. It was ascertained during discussion that **Grimsby** and **Gainsborough** are concentrating on a project to raise Missionary Funds.

A Social Activity Committee has been formed in the Hull District, and 20 members and friends attended the first social held under its direction on January 11, 1944.

SOUTH LONDON

Approximately forty people were in attendance at the children's New Year party held on January 1, 1944, at the **Gravesend** Branch. President T. Rudd, assisted by Brother Wm. Finnis, conducted a series of interesting competitions, and the Relief Society Sisters and friends prepared an excellent tea. Sister Hannah, the oldest member in the branch, was assigned to present a little gift to each child.

In passing a vote of thanks to all who had contributed to the success of the party, President Rudd remarked how grateful was everyone to Mrs. Bridgeland, who provided a Christmas Tree and presents for the smaller children. As someone expressed it, "everyone had a jolly good time," and the New Year was well begun in sociability and good humour.

LIVERPOOL

Elder Clifford Hartley reports that on January 15, 1944, forty-three Sunday School children were entertained to a show in town, after which they returned to **Liverpool** Branch Hall for tea and games. Gifts to the children of books and sweets climaxed a very happy day.

In **Preston** Branch Hall, on January 15, 1944, a social was held to raise funds for the purchase of a table-tennis outfit and a billiard table for M.I.A. activities.

A Green and Gold Ball held in the **Wallasey** Branch on January 22, 1944, was attended by 60 people. Liverpool Auxiliaries are showing commendable enterprise and initiative. "Let's Go To Mutual"!

On Sunday, January 16, 1944, at Elder C. Hartley's invitation, Chaplain Oakley Lee, Major, U.S.A.A.F. (Methodist) attended the **Wigan** Branch Sacrament service, and gave a very interesting talk upon his work and responsibilities in the army. He was followed by Elder Wm. Carver, who spoke upon the services rendered by Major Oakley Lee and his assistance in helping the saints in the Forces to attend their own Church services in Wigan and the branches in the vicinity. Forty-six people enjoyed this, a most inspiring service.

On January 19, 1944, at the Wigan Baths, the following children were baptised by Elder Horace E. Heyes: Joy Worral, Graham H. Heyes, Doris A. Hartley and Laurence O. Scott. Joy Worral and Graham H. Heyes were confirmed on Sunday, January 23rd, by Elder H. E. Heyes, and Doris A. Hartley by her father, Elder Clifford Hartley.

MANCHESTER—In Social Mood

On Friday, December 24, 1943, at the **Rochdale** Branch Chapel, President and Sister John Woodhead entertained the members and many friends at a Christmas party. A programme of games and dancing was enjoyed by the younger folk, and items were presented by Mr. Harry Withington (violin solos), Sister Marion Baron (recitations), and Sister Phyllis Hoyle (song and dance). Sisters Nellie and Dorothy Hoyle, with Brother Jack Teale and Mr. Eric Cross, rendered several seasonal musical items. During the evening refreshments were served, but the climax of the programme was the arrival of Santa Claus with gifts for all the children present. At 11.50 p.m. Sister Hoyle led the party in Christmas carols until 12.5 a.m., and later a group of the younger members left to visit the homes of saints and friends. About 107 members and friends attended, and all agreed that it was a very happy time.

Manchester District is introducing a new note in social evenings. At one held in the home of Brother and Sister Barwick of Rochdale, on Friday, January 14, 1944, the programme included a novel touch in the form of a General Knowledge Quiz. At another held in the home of Sister Dorothy Warburton, also of Rochdale, on January 7, 1944, the evening was devoted to music, and a delightful and varied programme was presented on gramophone records.

A Tea Party and Social Evening was held in the **Hyde** Branch meeting hall on Saturday, January 1, 1944, under the direction of the M.I.A. and Sunday School officers. During the evening a programme of games was presented interspersed with items by Sister Marion Baron (elocutionist) and President Albert Woodruff (songs). Everyone present received a gift given by members of the Sunday School. A very fine spirit prevailed throughout the evening.

NEWCASTLE

Elder E. R. Astin, our Newcastle District Reporter, writes: The **West Hartlepool** Branch is to continue to have weekday house parties throughout the winter. These events promote an excellent spirit of sociability and fraternity among the saints. **West Hartlepool** M.I.A. sponsored a "Carlin Supper" on December 29, 1943, which was well attended and which proved an immense success. Sister Rowena Webster was in charge.

Newcastle District Green and Gold Ball was held this year at the Carlton Rooms, W. Hartlepool, on Saturday, January 22, 1944, under the direction of Elder G. Wappett and Sister Gladys Quaile. Sister Marjory Jefferson of Sunderland was chosen by ballot and crowned Queen by District President S. Short. Elder E. R. Astin was Master of Ceremonies.

SHEFFIELD Donates to Red Cross Prisoners of War Fund

On Friday, December 10, 1943, a Grand Bazaar was held in the **Doncaster** Branch Chapel under the direction of Relief Society President Sister Maud Harbon. The Bazaar was opened by Mrs. Youens, wife of Canon Youens of Old Brodsworth

Church, Doncaster, and an official at the Prisoners of War Parcels Department, Doncaster. Members of the Branch worked very hard, and are to be complimented on their success. £22 was realised and sent to the Red Cross Fund. An acknowledgment has been received from the Honorary Treasurer on behalf of H.R.H. The Duke of Gloucester.

A baptismal service was held on Thursday, January 6, 1944, in the Sheffield Chapel. Gladys Mills of Barnsley was baptised by her husband, President Fred L. Mills, and confirmed by President George H. Bailey, Senr.

DEATHS

BAILEY.—The death occurred on December 10, 1943, of Sister Edna Bailey of the Hanley Branch, at the age of 74. The service was held at the graveside at Burslem Cemetery, and was conducted by Elder L. M. Gregson, who also dedicated the grave. The memorial service, held at the Hanley Branch Meeting Hall, was conducted by Elder Gregson under the direction of the District Presidency.

HUDSON.—On December 24, 1943, the death occurred of Sister Charlotte C. Hudson of the Batley Branch, at the age of 80 years. The funeral service was arranged and conducted by President Alphonse Van-Poucke, on December 28, 1943, in the home of Sister Hudson, who was later interred at Ossett Church. President Van Poucke dedicated the grave.

REYNOLDS.—Sister Esther Reynolds of the Halifax Branch passed away on December 29, 1943, at the age of 74 years, and was interred at Greetland Churchyard on January 3, 1944. Elder William Wright arranged and conducted the funeral service, and Elder Briton Beverley dedicated the grave. Sister Reynolds was a faithful member of the Halifax Branch for 34 years, many of which were spent holding office as Relief Society Branch President.

ADAMSON.—News has been received of the death of Brother Roy Adamson, who was killed in action December 26, 1943. Brother Adamson was a Canadian with the C.M.F., and from the letter received containing the news of his passing, one who leaves behind many friends among those with whom he served.

TORRENS.—The death occurred at the age of 67 of Sister Ellen Ada Torrens, of S. Shields Branch, on December 2, 1943. She had been a faithful member for many years. Shortly before her burial at Burnopfield Cemetery, on December 5, a service was held in her home, at which District President Stanley Short and Elders Chas. Ellwood and Robt. Graham gave inspiring addresses. Elder Short dedicated the grave. Elder James R. Cunningham, of the Mission Presidency, and Elders Short and Ellwood spoke at an unforgettable Memorial Service on December 12, when friends of the Newcastle District and numerous townspeople were present.

SINCLAIR.—When the flying boat of which he was a member of the crew, crashed into the sea at Gibraltar, on October 19, 1943, Sister Sinclair of Glasgow was bereaved of her husband, Mr. George Sinclair, and the Church of one of its friends and sympathisers. Several members of the Millennial Chorus will remember him as a man of generous hospitality. Mr. Sinclair was buried in the Bay of Gibraltar.

GREEN.—The death occurred on December 1, 1943, of Mr. Harry Green, of Tadley, Basingstoke, Hants. Mr. Green was a fine friend of the Church for several years, and his wife, Mrs. Sarah A. Green, his daughter, Mrs. Elsie Emery, and his grandson, Fying Officer Ralph A. Emery, R.A.F., are all members. The funeral took place on December 4, 1943, at the Congregational Church, conducted by the Society of Friends, of which he was a member. District President Norman Dunn was kindly permitted to offer a prayer of dedication.

BIRTHS

TAYLOR.—A daughter, born to President and Sister Herbert F. Taylor of the Blackburn Branch, on December 2, 1943, was blessed on January 2, 1944, by her father, and given the names Barbara Louise.

SIMPSON.—On December 12, 1943, a daughter was born to Brother Hector J. and Mrs. Marjorie Simpson, of Norwich Branch. The child was blessed on January 2, 1944, by President Alfred F. Woodhouse, and given the names Vivian Ann.

I'ANSON-HOLTON.—The infant son of Brother and Sister Alvin I'anson-Holton, born October 24, 1943, was blessed by Elder Cyril Burton on Sunday, December 19, 1943, at Doncaster Chapel, and given the names John Christopher Robin.

HAMPSTEAD.—The twin children of Brother and Sister George Hampstead of the Sheffield District, born November 5, 1943, were blessed at their home on Sunday, December 26, 1943, by Elder Joseph T. Quinney, and given the names André Peter John and Carole Olivia.

COLLINS.—Born to Brother and Sister Roland F. Collins of the Sparkbrook

Branch, on December 31, 1943, a son. The child was blessed on Sunday, January 16, 1944, by Elder William L. Buchanan, and given the names Blaine Roland.

ENGAGEMENT

FAUDRE-DUNN.—The engagement was announced early in January, 1944, of Sergeant Robert E. Faudre, U.S.A.A.F., Annapolis, Maryland, U.S.A., and Sister Hilda ("Bobby") Dunn, of the South London Branch.

From the Mission Field

REPORT OF FULL-TIME BRITISH MISSIONARIES FOR DECEMBER 1943

	Hours
To and From Work	478
Tracting	266
Visiting Friends	102
Visiting Saints	316
Attending Meetings	282
Studying	494
Office Hours	1078
Total	3016

Books of Mormon Sold	1
Books of Mormon Loaned	1
"Millennial Stars" Sold	67
"Millennial Stars" Given Away	3
Pamphlets Sold	82
Pamphlets Given Away	3
Tracts Distributed	2859
Meetings Attended:	
Sacrament, Fast, Special	112
Auxiliary	23
Priesthood	9
Average Monthly Expenditure	£7
No. of Missionaries	15

MISSIONARY MOVEMENTS

RELEASES

Sister Ellen M. Cavanagh was honourably released on December 12. Sister Cavanagh, who is 72 years old, has recently completed a six months' mission.

Sister Margaret H. Wild was honourably released on December 12. She laboured as a companion to Sister Cavanagh, in the Newcastle District.

TRANSFER

Elder William Wright was transferred from the Leeds to the Liverpool District on January 10.

HOME MISSIONARIES TOO—

In response to the Mission Presidency's appeal for all Home Missionaries, who are willing, to continue their labours for a further year, many encouraging letters have been received. The following is typical:

". . . Mother and I will willingly do so, and be very happy to. . . . I had an invitation, last week, to speak in a Baptist Chapel. . . . They have given me six or seven dates for other members of the Church to attend."—Nancy Tenney.

Brother Ralph S. Mount, District President at Hull, writes of his Home Missionaries:

". . . There is room for improvement yet, but I feel to commend my 'little flock' for their efforts. . . . Thirty Bible Discussion classes and the same number of Public Speaking classes have been held. Tithing has doubled last year's total."

DO YOU KNOW?—Answers

(Continued from page 644)

More serious is the offence committed by one holding the Melchizedek Priesthood, for with the Priesthood he has received "The oath and covenant of my Father, which he cannot break, neither can it be moved, but who so breaketh the Covenant after he has received it, and altogether turneth therefrom, shall have no forgiveness of sins in this world nor in the world to come." (D. & C. 84:40, 41.) "For they are vessels of wrath, doomed to suffer the wrath of God with the devil and his angels in eternity." (D. & C. 76:33.)

Those who enter the Church through baptism but in time become disobedient and "will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the prophets and apostles, **shall be cut off from among my people.**" Why? "For they have strayed from mine ordinances and have broken my everlasting Covenant." (D. & C. 1:14, 15.) To be cut off is to be denied the resurrection of the Just; to endure the pains and sufferings of hell during the Millennial reign of the righteous with Christ upon earth, and at the end to be delivered before the Judgment Bar of God.

A. K. A.

WIT'S ENDS

IN A LIGHTER VEIN

ALL FOR NOTHING

"Now, my son," said the conscientious father, "tell me why I punished you."

"That's it," blubbered the boy, indignantly. "First you pounded the life out of me, an' now you don't know what you did it for."

WHAT INSOLENCE

"Did you notice that insolent conductor looking at you as though you hadn't paid your fare?"

"Yes, and did you notice me looking at him as though I had?"

LANGUAGE LESSON

Barry: "Where's your father?"

Larry: "He's round in front."

Barry: "I know he's round in front, but where is he?"

HOPELESS

Al.: "Be candid and tell me when you want me to go."

Sal.: "It's a couple of hours too late for that."

NO WONDER!

"I envy you: you keep calm whatever happens."

"It's training, old man. You see, I've a wife, six kids, two dogs and utility braces."

"MY COUNTRY, 'TIS OF THEE"

Little Boy: "Papa, does the chaplain pray for the Members of Parliament?"

Papa: "No, son—after reading the Hansard Report, I am convinced that he looks at the M.P.s and prays for the country."

AMBITIOUS

Old Maid (to photographer): "Can you make a good picture of me?"

Photographer: "We can do you justice."

Old Maid: "Justice! Justice! It's not justice, it's mercy I want."

REBELLION

"I don't mind washing the dishes for you," wailed the hen-pecked husband. "I don't object to sweeping the floors, but I am not going to run ribbons through my nightgown just to fool the baby."

Forces Readers Commend The "Star"

. . . While writing I would like to add my commendation of the new "Star" and of the series of articles being given there. The new size gives more space for a good article. I heartily recommend that it be retained as a monthly after the war.

Sgt. ERNEST W. HAWKES, Ceylon.

. . . I am deeply grateful for the constant supply (of "Millennial Stars") I have received. The reading within . . . has been inspiring to me. First, because of the spiritual blessing, and second, because of the consistency that goes with good organisation. . . . The "Star" has been a grand companion.

Lieut. GEORGE KATENE, N.Z. M.E.F.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
Room 26,
17. St. Nicholas Street.
Airdrie:
136, Graham Street,
Airdrie, Scotland.
Aldershot:
11, Orchard Gardens.
Barnsley:
Arcade Buildings.
Batley:
L. D. S. Hall,
Well Lane.
Belfast:
122, Upper North St.

BIRMINGHAM
Handsworth:
23, Booth Street.
Kingstanding:
Peckham Rd. Schools.
Sparkbrook:
Conway Rd. Schools.

Blackburn:
89, Regent Street.
Bradford:
L. D. S. Chapel,
Woodlands Street.
Brighton:
77, Grand Parade
(first floor).

BRISTOL
Zion Road,
off Clarence Road.
Hanham:
Co-Operative Hall,
High Street,
Kingswood,

Burnley:
1, Liverpool Road,
Rosegrove.
Bury:
15, Broad Street.
Clayton:
L. D. S. Hall,
Gordon Street.
Derby:
Unity Hall.
Doncaster:
L. D. S. Hall,
Trafford Street.
Dublin:
At Mills Caterers,
8, Merrion Row.
Eastwood:
Library, Church St.
Edinburgh:
Enq. Sister K. Horner,
48, London Street.
Gainsborough:
Cine Hall,
Bridge Street.
Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
30, Abbotsford Pl.,C.5.
Gravesend:
142, Parrock Street.
Grimsby:
Thrift Hall,
Pasture Street.
Halifax:
38, Clare Road,
off Horton Street.
Hucknall:
Byron Buildings.
Hull:
L. D. S. Chapel,
Wellington Lane.
Hyde:
29, Beeley Street
Kidderminster:
25, Park Street.
Leeds:
5, King Charles St.
Leicester:
All Saints' Open,
Great Central Street.
Letchworth:
Vasanta Hall,
Gernon Walk.
Liverpool:
301, Edge Lane,
Fairfield.

LONDON
North:
59, Clissold Rd., N.16.
MISSION H.Q.:
149, Nightingale Lane,
S.W.12.
Catford:
Royston House School,
4, Lewisham Road,
Lewisham.
Chiswick:
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.
Lowestoft:
L. D. S. Hall,
20, Clapham Road.
Luton:
Corner of Naseby Rd.,
Dallow Road.
Mansfield:
39a, Albert Street.
Manchester:
88, Clarendon Road.
Chorleton-on-Medlock.
Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.
Middlesbrough:
21 Bottomly Street.
Nelson:
10, Hibson Road.
Northampton:
89, St. Michael's Road.

Nottingham:
The Institute,
Radstock Road.
Norwich:
60, Park Lane.
Nuneaton:
Masonic Hall,
Newdegate Street.
Oldham:
L. D. S. Hall,
Neville Street
Plymouth:
c/o Tom Harris,
77, Beaconsfield Road,
Peverall.
Pontllanfraith:
81, Brynteg Street.
Portsmouth:
c/o Mrs. Ruth Tomes,
94, Hambledon Road,
Waterlooville.
Preston, Lancs.:
44, Avenham Street.
Pudsey:
8, Fern Terrace,
Thorpe Road.
Rawmarsh:
L. D. S. Hall,
Main Street.
Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.
Salisbury:
British Legion Hall,
Market Place.
Sheffield:
Lyons Road.
Shildon:
100, Main Street.
South Shields:
36, Fowler Street.
St. Albans:
29, Spencer Street.
Stroud:
Harley Wood,
Nailsworth.
Sunderland:
L. D. S. Chapel,
18, Tunstall Road.
Varteg:
Memorial Hall.
Wallasey:
Oddfellows' Hall,
Liscard Road.
West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.
Weston-super-Mare:
23, Chesham Rd., N.
Wigan:
6, Standishgate.
Wolverhampton:
Washington Bldgs.,
Queen Street.
Gt. Yarmouth:
56, Wolseley Road.
301, Edge Lane.

TREASURES OF TRUTH

THE GODHEAD

Brigham Young

SOME believe or conceive the idea that to know God would lessen Him in our estimation; but I can say that for me to understand any principle or being, on earth or in heaven, it does not lessen its true value to me, but on the contrary it increases it; and the more I can know of God, the dearer and more precious He is to me, and the more exalted are my feelings towards Him.

There is a Power that has organised all things from the crude matter that floats in the immensity of space. He has given form, motion and life to this material world; has made the great and small lights that bespangle the firmament above; has allotted to them their times and their seasons, and has marked out their spheres. He has caused the air and the waters to teem with life, and covered the hills and plains with creeping things, and has made man to be a ruler over His creations. All these wonders are the works of the Almighty Ruler of the universe, in whom we believe, and whom we worship.

All the creations are His work, and they are for His glory and for the benefit of the children of men; and all things are put into the possession of man for his comfort, improvement and consolation, and for his health, wealth, beauty and excellency.

He is a God of system, law, science, and art; a God of knowledge and of power.

He is the Father, Saviour, Maker, Preserver, and Redeemer of man. He holds in His hands the issue of all things and will judge every man according to his works.

Every good and perfect gift cometh from God. Every discovery in science and art, that is really true and useful to mankind has been given by direct revelation from God, though but few acknowledge it. It has been given with a view to prepare the way for the ultimate triumph of truth.

IT is written that God knows all things and has all power. He has the rule and command of this earth, and is the Father of all the human beings that have lived, do live and will live upon it. . . .

I believe in God who has power to exalt and glorify all who believe in Him, and are faithful in serving Him to the end of their lives, for this makes them Gods, even the sons of God, and in this sense also there are Gods many, but to us there is but one God, and one Lord Jesus Christ—one Saviour who came in the meridian of time to redeem the earth and the children of men from the original sin that was committed by our first parents, and bring to pass the restoration of all things through His death and suffering, open wide to all believers the gates of life and salvation and exaltation to the presence of the Father and the Son to dwell with them for evermore.

—Discourses of Brigham Young.

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